Samādhi Sutta - An. 10.6.
- it is possible to attain (non-worldly-object) concentration while retaining perception. (ven. Ananda got answer from the Buddha)

Sāriputta Sutta An. 10.7
- ven. Sāriputta explains to ven. Ānanda the way how he got attained concentration without perception of worldly object while still retaining perception - that is reaching concentration with perception of 'The cessation of becoming - Unbinding.'

(A) Jhāna Sutta An. 9.36
- ~~dependence~~ ending of mental fermentations depends on any of 8 jhānas
- first - fourth jhāna: monk enters & remains in the jhāna and there he regards the phenomena connected ~~to~~ with pancakkhandhā as suffering, empty & non-self. He turns his mind away from them and 'inclines his mind' characteristic ~~to~~ deathlessness, praising it as peace, end of craving, cessation. This way he becomes either Arahant or Anāgāmī.
- fifth - eighth jhāna: Monk enters & remains in the jhāna, regards the pancakkhandhā there as suffering, empty & non-self. He turns his mind away from them and 'inclines his mind' to character of deathlessness, praising it as peace, end of craving, cessation. this way he becomes either Arahant or Anāgāmī.

(B) Jhāna Sutta An. 4.123
4 types of individuals
I. attain 1. jhāna, is born in Brahma world. If he is not a Buddha's disciple (doesn't follow Dhamma), he is born in niraya, tiracchāna or peta world. ~~in apāya~~ If he is a bhikkhu, he will become arahant there.
II. Same as before, just 2. jhāna
III. Same as before, just 3. jhāna
IV. Same as before, just 4. jhāna.

Jhana Sutta An. 4.124

4 ~~kinds~~ types of individuals

I. He enters & remains in the first jhāna. All pancakkhandha there he regards as inconstant, stressful, emptiness & non-self. After death he goes to Suddhāvāsa.

II. same as before, but 2. jhāna.

III. same as before, but 3. jhāna.

IV. same as before, but 4. jhāna.

Entering & remaining in the first jhāna (summary).

1. [Seclusion] Withdrawal] from sensuality
2. [Seclusion] Withdrawal] from unskillful qualities

×

Sutta jhāna
- do not require nimitta
- involve more accessible states of concentration
- it is possible to practice vipassanā while in the Jhana

~~Visuddhimagga jhāna~~
Visuddhimagga jhāna
- use nimitta for access
- involve very deep concentration
- in section XII.8: only one of a million (at best) can reach absorption.
- it is (probably) not possible to practice ~~the~~ vipassanā during the absorption but ~~more~~ rather, just immediately after it.

Vis. Style

Pa Auk Monastery
- follows ~~Visudd~~ Vis. tradition
- only one-third of the monks & nuns attain jhānas (nuns doing bit better than monks)
- taught are ~~followed~~ also kasinas & anapanasati
- after attainment of Jhanas Vis. is followed for vipassanā and Abhidhamma for study of mind.

Ajahn Brahmavamso
- his method is similar to Visuddhimagga style (mostly anapana)
- emphasizes right intention (to make peace, be kind & gentle).

Sutta Style

Ayya Khema
- first 3 jhānas not very deep, forth rather deep (sounds are no more heard)
- Jhāna is directing & inclining mind to ~~ñāṇa~~ yathābhūtañāṇadassana being concentrated, pure, pliant, steady & attained to imperturbability.

Ven. Thanissaro & ven. Gunaratana & U Vimalaramsi
- teach vipassanā through jhānas (insight attainment while in jhāna) following MN 111 (One by One as They Occurred).

Insight Med. Soc. (IMS)
- teach to some students Brahma-Vihāra Jhanas up to the level of repeating the Metta (or other Brahma-Vihāra) phrases (abandoning of words is not known there... probab... )

Vipassanā Jhāna
- (probably) similar to the sutta jhāna, but attained through continuous practise of mindfulness/vipassanā
- the idea of Vip. Jh. is derived from the actual experiences of those doing Mahasi Sayadaw's vipassanā practise.

Solution

Suttas first Jhāna = first Vip. Jhāna
→ both types are very deep concentration not allowing one to speak or hear sounds. (SN IV 217 & AN V 135)
→ first jhāna is reaching end of the world of the senses (AN IV 430).
(but there are ideas that 'reaching end of the world of senses' means dispassion)

"The Experience of Samādhi" (R. Shankman)
- p. 49 - fourth Jhāna's first 4 factors eliminated, 'unification of mind' (ekaggatā (?)) only remains.
× p. 66 - Visuddhimagga gives importance to ekaggatā in 1. jhāna -
- this is important as the 'suttas' keep the ekaggatā in fourth jhāna, and say that the contemplation on dukkha, anicca & anattā may be done (in/while/with/through (??)) the fourth jhāna as well (see the Jhāna S. AN 9.36).
- p. 81 - the 'body reflection' mentioned in MN 119 should be possible (in/with/through ??) all the 4 jhānas. But Kāyagati Sutta supports the Visuddhimagga's explanation, that the 'kāya' (may) have the meaning of 'mind body'. But if so, the Buddha would happen to use the word 'kaya' both for physical & mental body without a 'signal' to ascertain which type he speaks about at the particular moment.
↳ (p. 81) awareness of body is indicated in suttas, but character of that awareness is 'less clear'.
- p. 82 - the vitakka & vicāra may mean just 'instability in one's single focus', if the ekaggatā is a complete focus on an object. (NOTE: But what if ekaggatā simply means 'having one (only) object'?)
- some Visuddhimagga 'proponents' explain that vit. & vic. have special functions different from experience in common sensory consciousness (functions of vit. & vic. are performed in jhāna)
- the suttas may mean 'unified mind' as ekaggatā along vitakka vicāra as the increase of pīti & sukha are told [illegible]

- J. Kornfield believes that (prob. esp. monks) should start with samādhi and then move to vipassanā. People on short retreats should do (only (?)) vipassanā.
- Ajān Thānissaro explains that vitakka-vicāra mean 'directed thought & evaluation', where 'evaluation' means *getting *sense of how well one relates to the object? E.g. increasing comfort of relationship yogi-object, finding way to spread the comfort around the body.